(A-1) – <u>The Gujjars' Origins- from the Caucasus to Hindustan</u>

{Compiled by: Abdur Rashid Bijjar Gujjar, author of <u>The Gujjar Origin</u>}.

In his book The Gujjar Origin, author Abdur Rashid Bijjar Gujjar defines the ancient past of the grand Gurjar tribe, describing that "the name by which this grand Gurjar tribe is known carries within it the entire history of its migrations, settlements, and civilizational encounters." Quoting from Indian historian Adesh Katehyria's book "**Ancient History of Central Asia",** he notes that in Persian the word is written as گوجر / Gūjār, in Kurdish/Kurmanji as Gojar, in Arabic as غزر / Guzr, in Pashto as گوجار / Gūjār, and in Urdu as گوجر / Gūjar. Furthermore, in Kurdish/Sorani it appears as Gōjar, in Turkish as Gocar/Gusar, in Russian as Gusarova, and in the Grozny area of Russia, the people were known as Gurozar because they were Grozny, which later became Gujjar. Similarly, Kashmiri scholar Qamar Rabbani Chechi, in Qadeem Tareekh-e-Gurjar (p. 26), records that in Arabic, the Gurjar are called Khazr, in Russian Khwarezmin, in Italian Chuzazarmenia, in Persian Qajar, and in the subcontinent Gujjar.

Dr. Najima Mushtaq of Maulana Azad National Urdu University, Hyderabad, in her research published in the International Journal of Novel Research and Development (IJNRD) titled 'Tribes in India: Tracing the Origin of the Gujjar Community,' endorses Colonel Tort's historical thesis. According to this historical account, following the Roman subjugation of Greece in 146 BC, the Romans bestowed the titles of Grexie, Grejj, Grexin, and Greexe [all etymologically derived from the Latin Graecia] as supreme accolades of bravery to honor the Caucasian mountain Gujjar warriors who resisted them. Over time, these labels evolved into regional identifiers for the Gurjistan tribes who stood against Roman expansion. This documentation posits that as these populations subsequently migrated toward the South Asian subcontinent, these ancient terms gradually transformed into the contemporary ethnonyms Gujjar and Gurjar."

In ancient times, the conqueror Pharnavaz Gujjar of Gurjistan bestowed the warrior titles Grexie, Grejj, Grexin,

and Greexe upon his tribe, a tradition preserved by Caucasus mountain warriors into the 2nd century BC."

Another theory "**The Fighter/Warrior Theory'** was given by Hafiz Abdul Haq Sialkoti in Tareekh-e-Gojran, according to which the word Gujjar derives "Gujjar" from the Persian "Gauzar" meaning bodybuilder or fighter people dubbed "Gauzor" for their war moves and tactics. Whereas Dr. Mufti Abdul Ghani Al-Azhari Al-Shashi (P.hD from Al Azhar University) in Qadeem Tareekh-e-Gurjar introduced 'the Arab Tribal Theory" according to which the Khizir tribe of Arabs was renamed "Gara," then "Garzar," and then they were named Gujjar. This was supported by the colonial and Indian historians including Najima Mushtaq, Dr. Javaid Rahi, Qamar Rabbani, Pervez Dewan.

The Turkish/Nomadic Theory: Dr. Javaid Rahi, founder of the Jammu Tribal Research and Cultural Foundation (Gurjar Academy) and author of History of Gujjars (Gurjar Academy Jammu & Kashmir), tenders another historical the Turkish Nomadic Theory according to which the word "Gujjar" derives from the Turkish word "Göçer" meaning nomadic pastoralist, noting that "Turk" is itself a prominent Gujjar gotra. Kayi and Bayat, major components of the Oghuz confederation in the Caucasian region, were geniun branches of the Gocer tribe (Oghuz was not a tribe's name, it was used for confederation of 24 tribes in the Anatolia and Caucasian region). . Further, Qajar and Moqaddam clans found in Iran and Azerbaijan are also composition of the Bayat clan of the Gocer. So historians founder another Gocer name for the Gurjar tribe in the Anatolia and Greek region. This was also endorsed by Prof. Dr. Serdar Bulut of Turkey, in his comprehensive study on Göç/Göçer/Göçmen terminology which provides the broadest linguistic survey of this nomadic vocabulary in Turkish sources.

Ancient Pastorals- Warriors, Not Nomads: "In antiquity, wealth and social prestige were primarily measured by the ownership of livestock. These pastoral communities frequently migrated from one region to another alongside their herds. Characterized by absolute integrity, they were industrious, remarkably resilient, and formidable warriors. Comprising distinct tribal groups, certain leaders among them rose to govern specific khanates or sovereign

regions, where they were coronated as esteemed chiefs or regional heads. Consequently, categorizing these complex societies merely as 'nomadic' is historically unjustifiable."

Whereas according to the Persian Migration Theory, a second tradition traces the name through Persian word "Gooch" (گرچ) meaning "to migrate," which evolved socially into Gouchar (گوچر) and was further transformed into "Gujjar" when these migrating people reached the Indian subcontinent. The Kasana clan, one of the most prominent Gujjar clans is traced under this theory to the ancient city of Kasan in the Fergana Valley (spanning present-day Uzbekistan, Kyrgyzstan, Tajikistan, and Azerbaijan), a major center of Soghdian and Turkic influence documented in History of Civilization of Central Asia (Volume 2) by Umair Mirza. In the Georgian/Caucasian Theory, Dr. Huthi, Georgian historian and archaeologist who visited northern India in 1967, concluded on the basis of oral tradition, cultural evidence, and phonetics that "Gujar" is a derivation of "Gurjara" sounding like "Gurjiya or Georgia" with Gurjiya and Gurjistan being the Persian names for Georgia. This conclusion is supported by Dr. Ashok Harsana in Forbearers of the Aryan Legacy-The Gurjars (pages 19, 25, and 46), that Greek scribes replaced 'G' with 'J,' so Gurjars were initially recorded by Strabo, Herodotus, and other Greek historians using 'G' where 'J' was intended as in the words "Gorgeous," "George," and "Ganges." According to Strabo in Geographica, Gugars (pronounced Gu'j'ar, with the second 'G' standing for 'J') were an ancient Georgian tribe who initially ruled in ancient Aryavrata encompassing present-day Georgia, Armenia, Azerbaijan, Chechnya, and surrounding parts of Turkey, Iran, and Turkmenistan. According to the Turkish orthography rules of 1928, the terms Göçer and Gocar feature phonetic attributes where specific consonants transition during transliteration into English; by substituting "ç" or "c" with "j", they become Gojer and Gojar. Similarly, under classical mapping standards and the historical geographical descriptions recorded in Strabo's Geographica, the transliteration of the regional terms Gurgar and Gugar into English follows a systematic phonetic correction. By analogy to the Sanskrit root Gurtar, the hard letter "g" transitions into the softer Latin letter "j". Consequently, these terms are accurately modernized in English as Gurjar and Gujar,

directly mirroring their true phonetic value and preserving historical orthographic accuracy.

Based on research by historians, archaeologists, anthropologists, linguists, and geologists including K.S. Lal, S.K. Srivastava, M. Monier-Williams, K.K. Baloch, Ashok Harsana, Mufti Abdul Ghani Al-Azhari Al-Shashi, Dr Javaid Rahi, Qamar Rabbani Chechi, and Najma Mushtaq, the grand term Gurjar is defined as "***this venerable global entity and tribe, with a history spanning millennia and predating the Paleolithic era, characterized as a resilient and ingenious people who excelled in various aspects of life."They established khanates, khaganates, and sovereign states through their martial prowess and administrative acumen, effectively governing state affairs and fostering socio-economic prosperity in the regions under their control. These notably included Mesopotamia, the Caucasus, Asia Minor, the Highlands of Armenia, Central Asia, Kirta, and the domains of Cyaxares and the Nokhas of ancient Gurjistan. Their influence extended through Pharnavaz Gojar of Gurjistan (the idol breaker), the Khitana empire in Georgia, Iraq, Egypt, the Tarim Basin, Kabul, Iran, Rajasthan, Swat, and the Sasikotas Kshatriya Gurjar of Aornos Hazara, as well as the Kushan and Pratihara Empires, up to the Moqaddam Musharraf of Hazara Gujjran. Remnants of their distinct political presence persisted until the 18th century. On the basis of this glorious ancient history, the Gurjars are rightly recognized as a warrior and ruling class***".

The most original and theoretically powerful contribution of The Gujjar Origin is its identification of the original Gujjar homeland with the ancient Gugark/Gujark province of Armenia-the northern region of ancient Aryavarta, which corresponds geographically to present-day Georgia and northern Armenia.

The Etymology of Aryan: Philologist J.P. Mallory argues that as an ethnic designation, "Aryan" is most properly limited to the Indo-Iranians, tracing from the Avestan genitive plural airyanam through the later Iranian eran to iran. The English word "Aryan" was borrowed from the Sanskrit ārya (□□□□), meaning "noble" or "noble one," via the Latin Arianus (derived from Old Persian ariya).

It was reintroduced into English with a new spelling by William Jones in the 18th century. Indian historian Adesh Katariya, in his article "The Great Aryan," clarifies that "Arya" means "noble" and was used as a self-designation by Indian and Iranian peoples. It was also utilized by Indic people of the Vedic period as both an ethnic label and a reference to the noble class and the geographic location of Āryāvarta, where Indo-Aryan culture was based.

The Racial Distortion: Drawing on the works of Arthur de Gobineau and Houston Stewart Chamberlain, the book critically establishes that the ancient concept of being "Aryan" was religious, cultural, and linguistic—never racial. The 19th-century racial distortion arose from a misreading of Rig Veda references by Western scholars. Through Chamberlain, Gobineau's ideas directly influenced Nazi racial ideology, a distortion that the book categorically rejects.The Armenian Highlands as the Original Homeland: In Aryans or Vedic Aryans, Armenian historian and geologist Suren Ayvazyan argues that the Vedic Aryan homeland was the Armenian Highlands, citing Movses Khorenatsi's History of Armenia, which records the nation's establishment in 2107 BC under the Haykazuni dynasty. In Armenian Origins, Thomas J. Samuelian traces the lineage of the Armenian people back to Japheth, son of the Prophet Noah. Meanwhile, Porus Homi Havewala, in The Saga of the Aryan Race, explores Aryan origins through the concept of Airyanem Vaejah. This region is identified by scholars Walter Bruno Henning, Josef Markwart, and Mary (Zoroastrianism II, 1982) as the areas around the Aral Sea and the Oxus River, corresponding to ancient Chorasmia or northeastern Iran.

Ararat as Aryavart: Renowned German philologists Peter von Bohlen and Theodor Benfey, corroborated by McClintock and Strong's Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, established that "Ararat" is derived from the Sanskrit word Aryavart, meaning "sacred land." Movses Khorenatsi recorded that the province of Gugark in Armenia was renamed Ara-arart ("Son of Ara") after Ara, the eighth native prince, who fought the Babylonians around 1758 BC. American Presbyterian missionary and linguist Eli Smith, who visited Persia and Armenia in 1830 CE, similarly described Ararat as ancient Aryavart. In Forbearers of the

Legacy of the Aryans (page 71), Ashok Harsana quotes Robert Browne's Armenia, the Physical Setting, stating that "it is evident, by the geographical connection of Ararat, that the Aryan homeland was situated in the present-day Armenian-Azerbaijani region."

Gugark as Gujark: The book's central thesis is stated with absolute clarity: "The original Aryan homeland was Aryavarta, present-day Armenia, with its capital in Ararat. The northern regions were known as Gugark (Gujark), also referred to as Gargari or Gargarians by historians Herodotus and Strabo. Historically, present-day Georgia corresponds to the location of the ancient Gugark province of Armenia on historical maps. When the Aryavartians migrated to India with Alexander the Great in 325 BC, they settled in the Haryana region of northern India." This premise is supported linguistically by the works of Karel Werner (The Indo-Europeans and the Indo-Aryans, SOAS University of London), Christopher Hutton (Re-thinking the History of the Aryan Paradigm, Hong Kong University), and Friedrich Schlegel (Über die Sprache und Weisheit der Indier, 1808). It is also supported genetically by David Reich (Who We Are and How We Got Here), whose studies highlight links between Caucasus populations and ancient Iranians.

Gujru Garhi. The Suppressed History: One of the most original findings of the book is the identification of Gujru Garhi, an ancient empire founded by Sultan Nakul Gurjar around 3000 BC,which spanned the Himalayan foothills, covering present-day Uttarakhand, the Tarim Basin (Khotan), Xinjiang, and Gujra-desha (modern-day Kashmir). The book argues that 16th-century Indian historians replaced "Gujru Garhi" with "Aryavarta," inadvertently diminishing the illustrious legacy of the Gujjar tribe. This represents one of the most significant original contributions of Abdur Rashid Bijar Gujjar's scholarship to historical literature.The Manusmrti's Definition: The Manusmṛti (2.22) gives the name Āryāvarta to "the tract between the Himalaya and the Vindhya ranges, from the Eastern (Bay of Bengal) to the Western Sea (Arabian Sea)"—spanning approximately 1500–500 BC, which coincides with the Vedic era as defined in ancient Sanskrit literature.The testimonies of Herodotus, Ptolemy, and subsequent Islamic and Ottoman historians form a consistent historical record establishing the Caucasian land of the Kurj/Gurj as a core Gujjar

homeland.Herodotus and Ptolemy: In Qadeem Tareekh-e-Gurjar (p. 156), Mufti Abdul Ghani al-Azhari al-Shashi cites Ottoman Army General Amir al-Liwa Yousaf Izzat Basha's book Qawqaz, which reproduces the testimony of Herodotus (5th century BCE) describing the Caucasian land known as Iberia—earlier called Saspeir/Sashoiber and later known as the land of the Kurj (Gurj). Claudius Ptolemy (2nd century CE), in his Almagest, listed the Iberians, Huns, and Circassians of the Caucasus as collectively known as the Gurj/Kurj. Islamic and Ottoman sources consistently record this region as Bilād al-Kurj, Gurj-desh, or Gurjistān, describing it as organized into four social classes: chiefs and kings, religious and spiritual leaders, the military class, and the agricultural and pastoral class.

Georgian Academic Recognition: David Muskhelishvili, Director of the History and Culture Department at Ivane Javakhishvili State University of Georgia, formally recognized in his book Some Aspects of Georgian History that the Gujjars were indeed Georgians. Prof. Chogashvili of the Georgian Academy of Sciences conducted an ethnological study of the Gujjars in 1960 and concluded by 1967 that remarkable similarities existed between Georgians and Gujjars. Prof. Levan Maruashvili of the Georgian Institute of Geography wrote that sufficient evidence exists to study when Georgians began migrating to India. The ancient Gugark/Gojarenē province was situated in the basin of the Debeda-Chay River, whose ancient Georgian name was "Gojarani," preserved today in the village name "Gujark"—as documented in Dr. Ashok Harsana's Forbearers of the Aryan Legacy - The Gurjars (pages 19, 25, and 46).

The **migration of humans**, including the Aryans and the Gurjars, from Mesopotamia and the Caucasus toward the northeast, southeast, and Hindustan—the homeland of Hazrat Hind—can be traced through several pivotal events in ancient Central and South Asian history:

1) **Currency & External Testimony**. 7th-century Gujjar kings of Rajasthan used silver coins called Vigrahapaliya drama, derived from the Greek drachma. This is recorded in Parwez Dewan's article "Indian Communities that Trace their Ancestry to Georgia", referenced in Forbearers of the Aryan

Legacy – The Gurjars by Dr. Ashok Harsana. Italian scholar Guido Gozzano in Journey to the Cradle of Mankind described Hindus and Europeans as "Aryans of our stock… brothers who refuse to reach out", emphasizing ancient shared ancestry.

2) **Islamic & Persian Sources on Gurjistan:** Classical Arabic and Persian historians Yaqut al-Hamawi in Mu'jam al-Buldan, Ibn Khaldun in Tarikh, Hamdullah Mustawfi in Nuzhat al-Qulub, and Firishta in Tarikh-e-Firishta all use Gurjistan "گرجستان" for Georgia, showing a deep Islamic historiographical link between Gurjars and the Caucasus. Abu al-Faraj called the Gurj tribe Gurjis in Georgia. Russian sources knew Khazars as Khwarezmin, corresponding to the Gurjar clan Kalas.
3) **Post-Alexander Scythian-Gujjar Polities**. After Alexander's death, Tarikh Iran-e-Bastan p.279 in Qadeem Tareekh-e-Gurjar by Mufti Abdul Ghani al-Azhari al-Shashi records six Gujjar polities.
4) **Harti Gujjar Polity**: Dahae-Scythian stock; Sardar Arshak/Arsaces I liberated the region and founded the Parthian/Arsacid Empire, per Greek-Roman historians.
5) **Seren and Barqa/Barakat Tribes**: Linked to Scythian-Alanic branches; established small states in Iran and Qof-Qaz. Barqa/Barakat appears among Central Asian tribes; Seren associated with Sarmatians.
6) **Hephthalite/Aftaali State**: 5th-6th century CE White Huns empire in Central Asia-Afghanistan challenging Sassanids and Guptas. Traditions say Gujjar tribes liberated it from Sassanids; Alexander Cunningham in Ancient Geography of India 1871 and A.F.R. Hoernle in History of India link Gujjars with Hephthalites, calling them Turkic.
7) **Orshak/Parthian Empire**: Arsaces I revolted 247 BC against Seleucids, founding the Parthian Empire ruling 5 centuries over Iran, Qof-Qaz, Central Asia. Documented in Encyclopedia Iranica, George G. Cameron History of Early Iran 1936, I.M. D'yakonov Istoriya Midii 1956, A.T. Olmstead History of Persian Empire 1948, E.A. Grantovskiĭ Rannyaya istoriya iranskikh plemyon Peredneĭ Azii 1970.
8) **Iberia/Gurji State**: Kingdom in Qof-Qaz/present Georgia. Georgian sources call it Iberia; South Asian historians link

Iberia with Gurj/Gujar/Gurji root. Recorded by Leonti Mroveli Kartlis Tskhovreba and David Levan Muskhelishvili "Some Issues of Georgian History in Armenian Historiography".

9) **Basdeo Kai Gurjar State**: Tarikh Iran-e-Bastan states Kai/Kanu Gurjar chief Basdeo Gurjar founded a kingdom, succeeded by Bhoomij, Narain, Sarman Kanu Kai Gurjar; dynasty ended 27 BCE. Kai and Khari tribes considered one lineage.
10) **Clan Origins**: Kasana & Chechi: Kasana clan traced to ancient Kasan city in Fergana Valley spanning Uzbekistan, Kyrgyzstan, Tajikistan, Azerbaijan — Soghdian-Turkic center. Name linked to Yuezhi of Khotan and Tarim Basin, used during Kushan Empire. Documented in Umair Mirza History of Civilization of Central Asia Vol 2 and A.K. Khodjev Ancient Roots of the Turks. Chechi clan: descendants of Hazrat Japheth migrated to eastern Russia, settled near Tashkent/Chach, later associated with Chechnya. Recorded in Mir Khvand Rauzat-us-Safa and Leonti Mroveli Kartlis Tskhovreba, which states Targamos, descendant of Japheth, was first Gujar on earth.
11) **Noahic Genealogy & Migration Route**: The book supports a west-east migration from Mount Judi to India via Caucasus, Khorasan, Afghanistan, Tarim Basin. Mir Khvand Rauzat-us-Safa records Hind and Sindh, sons of Hazrat Ham/son of Noah, migrated from Mount Judi post-Flood; Hind went via Khorasan to found Hinduvan/later Hindustan, Sindh settled in Sindh region. Muhammad Qasim Firishta Tarikh-i-Firishta and Ibn Akhvand Rauzat-us-Safa confirm this. Flavius Josephus Antiquities of the Jews, Sa'adia ben Yosef Gaon The Book of Beliefs and Opinions, Salamanes Hermias Sozomenos Complete Works also endorse Noahic framework.
12) **Central Asian Thesis & Saurapurāṇa Link**: Rahul Khari in Jats and Gujjars-Origins states Gujjars originated from Gurjara tribe of Kazakhstan, Uzbekistan, Armenia, Georgia; Jats and Gurjars are prominent warrior races connected to Sakas/Scythians, Sarmatians, Yeuh-Chis/Kushanas, Huns, Pariharas, European Gypsies, Khazars, Yazygs. Gurjara is linked to 10th-century Saurapurāṇa, one of 18 Upapurāṇas; Practical Sanskrit-English Dictionary associates it with

Shaivism. Chinese traveler Xuanzang 7th century described Kiu-che-lo/Gurjara as Shaivite, aligning with Banabhatta Harshacharita and Saurapurana where "Maheshvara" = Lord Shiva, descendant of Hazrat Ham/son of Noah.

13) **Thesis on Post-Flood Shaivite Community**: The thesis presented: after Nuh's Flood, in the valley settled by Hind and Sindh, earliest followers of Hazrat Shiva Ji emerged and were called Gurjara. From 2nd century BCE to 7th century CE, sections of Hindus adopted Shiva veneration in altered forms, reshaping Hinduism by elevating Shiva as deity rather than religious authority.
14) **Dr. Ashok Harsana & G.R.G. Hambly**: Dr. Ashok Harsana in preface of Forbearers of Aryan Legacy – The Gurjars notes long research on Aryans and Gurjars/Gujars/Gojars/Gujjars. British historian Gavin Richard Grenville Hambly in "Gujrat a Province of India" states Gujarat's name derives from Indo-Iranian Gujar tribes who entered north India c. 550 CE with White Huns, establishing base at Bhinmal, southern Rajasthan.
15) **K.M. Munshi's Research Questions**: K.M. Munshi in Glory that was Gurhjara Desa posed 12 questions: whether Gurjaras were foreigners; whether "Gurjara" meant race or homeland; whether Karnal to Saraswati was Gurjara/Jurz; whether Naga-bhata II, Mihira Bhoja, Mahendrapala, Mahipala ruled last great Madhyadesha empire before Turks; whether Paramaras, Chaulukyas, Chahamanas were Gurjaradesa hierarchs; whether Mihira Bhoja's times can be reconstructed.
16) **Linguistic Variation Across Regions**: Dr. Adesh Katariya in Ancient History of Central Asia traces Gujjar across regions: Gurjar north India, Gorjar east India, Gujjar northwest India/Pakistan, Gojarin Kazakhstan, Gujar Afghanistan/Iran, Gusarova Russia, Gusar/Gocar Turkey/China — arguing pronunciation evolved regionally.
17) **J&K Study & Mahavamsa/Kushan Link**: Mohd Abdullah, Yasar Mehmood, Nazir Hussain from Ambedkar University Lucknow in case study on J&K Gujjars concluded community was initially in Gurjistan/Georgia, then migrated via east Iran, Afghanistan, crossed Suleiman, entered Indus Valley, spread to Gujarat, Kathiawar, UP, Rajasthan,

Punjab, Haryana, J&K. Mahanama Thera 5th century Mahavamsa refers to Kanika as king of Gujan, identified as Kushan ruler Pali substitutes "n" for "r". Chinese historian Fan Ye Hou Hanshu 2nd century records Yuezhi and Kushan as other names for Gujar tribe.

18) **Pratihara Origin Debate**: Dr. Susil Kumar Bose, Chief Editor Gujr Gazette, held Pratiharas ruled from 500 BC with title Adhivaraha. Another view: foreign origin via northwest passes. Arab writers Abu Zaid and Al-Masudi, plus Rajor Alwar inscription and Rashtrakuta records, confirm Pratiharas belonged to Gurjar clan. Prof. Shantaram Sharma and Prof. Shanta Rani Sharma in Origin and Rise of Imperial Pratiharas of Rajasthan document Gurjar lineage.
19) **Vedic Period & Aryan Homeland Theories**: Pooja, Dyal Singh College Delhi, divides Vedic era: Early Vedic 1500–1000 BCE pastoral, Rig Veda; Later Vedic 1000–600 BCE agriculture, Sama/Yajur/Atharva Vedas. Kassite inscriptions c.1600 BCE from Iraq mention Indra, Mitra, Varuna also in Rig Veda, suggesting Aryan migration via Iran-Mesopotamia. Book surveys homeland theories: Karl Penka/Max Hertz – Germany; Max Müller – Central Asia; Sir William Jones – Europe; Swami Dayanand Saraswati – Tibet; Dr. L.D. Kalla – Kashmir/Himalayas; Dr. Sampurnanand – Saptasindhu; Dr. Triveda – River Devika. Bal Gangadhar Tilak The Arctic Home in Vedas 1903 and Orion 1893 argued Arctic origin near North Pole based on Rigvedic astronomy, migration south 8000–6000 BCE. Shrikant G. Talageri Aryan Invasion Theory challenges framework; Tony Joseph How Genetics is Setting Aryan Migration Debate presents genetic evidence.
20) **Greeks in India & Currency Link**: Sir James Macnabb Campbell History of Gujarat cites Strabo on Bactrian-Greek rulers Demetrius 200–180 BCE and Apollodotus 180–160 BCE advancing into India. Arunansh B. Goswami in articles on Greeks in Ramayana/Gujarat/Kashmir quotes Vayu Purana's eight Greek kings: Demetrius, Eucradites, Apollodotus, Strato I, Strato II, Zoelus, Menander, Dionysius. W.W. Tarn Greeks in Bactria and India gives comprehensive account. Yuga Purana records Greeks reaching Kusumadhvaja after Ayodhya, Panchalas,

Mathura. Ancient Indian currency dramma derived from Greek drachma, tying Gujjar kings to Greek-Georgian world.

21) **Sequence & Waves of Migration**: After Greeks, Scythians, Kushanas 500 BCE–100 CE, Georgian theory says Gurjaras arrived. Alexander Cunningham Ancient Geography of India 1871 "Kingdom of Gurjar" states Gurjars arrived with White Huns 4th/6th century and were integrated as Kshatriyas; Abhiras and Huns followed. Tony Joseph How Genetics is Setting Aryan Migration Debate and David Reich Who We Are and How We Got Here support three-wave model: First 72,000–3,000 BCE from Zagros SW Iran → Harappan civilization, documented by M.K. Dhavalikar, S.R. Rao, Sir John Marshall, Mortimer Wheeler, Dr. Niraj Rai. Second c.2000 BCE from Eurasian Steppe with horses, Sanskrit, Vedic culture — supported by Razib Khan and NLM/PubMed Genetic Study 2019. Third: Austro-Asiatic speakers from SE Asia. Jawaharlal Nehru Discovery of India noted Aryan migrations ~1000 years after IVC and absorption of Iranians, Greeks, Parthians, Bactrians, Scythians, Huns, Turks, Christians, Jews, Zoroastrians; Dodwell called India "infinitely absorbent like ocean".

22) **Scholarly Consensus & Genetics** : Dr. Najima Mushtaq Tribes in India -Tracing Origin of Gujjar IJNRD synthesizes that most views agree Gurjars migrated via various routes. Muhammad Ajmal, Govt PG College Mansehra, quoting Prof. Majid Hussain Geography of Jammu & Kashmir State p.82-83, confirms Gujjars were inhabitants of Gurjastan/Georgia between Black Sea and Caspian Sea. Conclusion from sources including Al-Biruni Tarikh al-Hind, Chach Nama, Muhammad Qasim Firishta Tarikh-i-Firishta, Ahmad Bircan Turre-e-Mehnaat: Gurjars/Gujjars are ancient widespread group; Ibrans, Uyghurs, Khazars believed branches sharing ancestry. Genetic evidence: Hazara University Genetic Research Report p.217-220 gives Y-DNA haplogroup data. Richard Cordaux et al. Max Planck Institute & UCL published in Current Biology Cell Press p.329. Dr. Inamullah Yousafzai's research on Swat/Dir tribes p.333 and Rohini Krishnamurthy p.332 add DNA evidence. Anatole A. Klyosov and Igor L. Rozhanskii on

Haplogroup R1a as Proto-Indo-Europeans, conducted by Moti Lal Sasi in The Gujjars p.238.

23) **Overall Conclusions**: The material presents a multi-disciplinary argument placing Gujjar/Gojar tribe at foundation of civilization moving from Armenian Highlands/Caucasus southward/eastward. Based on 122+ sources -Georgian, Armenian, Arabic, Persian, Greek, Roman, Chinese, Indian, Pakistani, British colonial, modern genetics- key conclusions: Gujjars originated in ancient Gugark/Gujark province of Armenia/Ararat, northern Armenia/Georgia, per Herodotus Historiography, Strabo Geographica, Claudius Ptolemy Almagest, Movses Khorenatsi History of Armenians, Leonti Mroveli Kartlis Tskhovreba, David Muskhelishvili, David Reich Who We Are and How We Got Here. Ancient name Gargarian/Gugarkian evolved to Gurjara, Gurjar, Gujjar, Gojar via migration, documented by Adesh Katariya Great Aryan and Ancient History Central Asia, Dr. Ashok Harsana Forbearers of Aryan Legacy – The Gurjars, Mufti Abdul Ghani al-Azhari al-Shashi Qadeem Tareekh-e-Gurjar, Hafiz Abdul Haq Sialkoti Tareekh-e-Gojran, Dr. Huthi Georgian Academy of Sciences. They established khanates, khaghanates, empires from Kushan to Pratihara, wielding power 3000 BCE–18th century CE, per Alexander Cunningham Ancient Geography of India, K.M. Munshi Glory that was Gurhjara Desa, Rahul Khari Jats and Gujjars-Origins, Najima Mushtaq Tribes in India – Tracing Origin Gujjar. Connection to dramma/drachma, Vedic Shiva Ji as original religious authority, Noahic genealogy via Japheth, post-Alexandrian Scythian-Alanic polities, Georgian academic recognition combine as major contribution to tribal/civilizational history of subcontinent and Eurasia.

Continued >>>

(A-2) THE HISTORICAL AND ETYMOLOGICAL ORIGINS OF THE GURJAR / GUJJAR WARRIOR NATION - From the Caucasus and Zagros Highlands to the Indian Subcontinent

Abstract: The Gurjar or Gujjar people constitute one of the most geographically extensive and historically documented warrior tribes of the ancient and medieval world. Their traces survive not in a single literary tradition but across twelve distinct linguistic systems spanning three continents: from the Caucasian highlands of ancient Georgia to the plains of the Indian subcontinent, from the Zagros Mountains of Iranian Kurdistan to the steppes of Central Asia.

This article examines the historical, archaeological, and etymological evidence that collectively establishes the warrior identity of the Gurjar nation, tracing the multiple linguistic channels through which their name survived, transformed, and ultimately converged upon the two modern forms: Gurjar and Gujjar.

The present study also draws upon the findings of Parvez Dewan (retired Indian civil servant / Kashmiri historian), whose research on Indian communities tracing their ancestry to Georgia provides independent corroboration of the Caucasian origin thesis. Dewan's comparative work on Gujjar material culture, migration routes, and the Khazar connection reinforces the etymological and historical arguments presented here, while his identification of areas requiring further research sets the agenda for the next generation of Gujjar scholarship.

PART I: ETYMOLOGY AND LINGUISTIC ARCHITECTURE OF THE NAME-

1.1 **The Sanskrit Root: Gurjar and the Warrior Title:** The oldest traceable Sanskrit form of the name is Gurtar, meaning "Supreme Warrior." The Ramayana preserves this form explicitly, referring to the royal guards of Raja Dasharatha, descendant of King Kirta of the Medes Empire, as Gurtar-Kshatriyas, the Warriors of the Supreme Warrior.

According to the Sanskrit lexicon Shakabda (1181 CE), the compound Gurjar is formed from Gur, meaning

"enemy," and Jar or Ujar, meaning "destroyer," yielding the martial epithet: Destroyer of the Enemy.

Under Prakrit phonological rules, intervocalic consonant clusters undergo lenition. The rule r + stop > r + palatal glide converts Sanskrit Gurtar into Prakrit Gurjar. This is not folk etymology but a systematic phonological derivation consistent with documented Prakritic transformations of Sanskrit consonant clusters across the first millennium CE.

Indian historical records show that both Brahmana and Kshatriya communities were united under the name Gurjara, which functioned as a janapada (a territorial demonym) for different tribes, clans, and varnas of Gurjaradesa. As Parvez Dewan notes, the Indian state of Gujarat itself derives its name from Gurjar Ratra, meaning Land of the Gujjars, indicating that descendants of this warrior tradition became one of the most influential communities in western India.

1.2. **The Turkic Route: Gocer and the Nomadic Warrior.** The Turkish word Gocer (pronounced "Goojher") means "nomadic warrior" and constitutes the Turkic etymological parallel to the Indic Gurjar. In modern Turkish orthography, the letter c represents the sound /dj/, identical to English j, so the phonetic equivalence between Gocer and Gojar is not an approximation but an exact orthographic substitution. The 8th-century Taryat Inscriptions discovered in Mongolia use the compound Konar-Gocer to designate the warrior Gujjar tribe, employing the Turkic pattern of title + occupation characteristic of Orkhon-era epigraphy.

The cognate name Khazar, borne by the great Caspian steppe empire, derives from the same Turkic verb root meaning "nomadic warrior," rendered in Modern Turkish as Gezer. The phonetic chain Kharzera / Khazar / Gurjara points to a shared Central Asian nomadic warrior identity, a connection noted by Islamic historians who traced the Gurjar genealogy from the Caucasus to the subcontinent.

Parvez Dewan's research adds important depth to this Khazar connection. Many historians cited by Dewan identify Gujjars with the Khazars, a powerful people who lived between the Black Sea and Caspian Sea and established a large empire in southern Russia and the Caucasus during the early medieval period.

This Khazar-Caucasian migration thesis is heavily supported by foundational Western and regional scholarship. Major General Alexander Cunningham (Director General of the Archaeological Survey of India), British historian Vincent A. Smith, and Major A. H. Bingley all independently endorsed the proposition that the warrior term Gurjar derived directly from Khazar (or Khizar), tracing their core migrations out of the Caucasian region toward the east.

Dewan further notes that Khazars may have had mixed Georgian, Armenian, Scythian, and Huns, Göçer ancestry, which explains why Gujjars can simultaneously possess Georgian, Scythian, Hun, and Turkic historical connections without contradiction.

Dewan also addresses the objection that Gujjars appear darker than modern Georgians by citing historical descriptions of Ak-Khazars (fair) and Kara-Khazars (dark), suggesting that darker-skinned Khazar groups contributed to the Gujjar ancestral stream.

Colonial-era scholars including W. Crooke and Vincent A. Smith similarly suggested links between Gujjars, Huns, Scythians, and other Central Asian groups, with some researchers also associating them with the Sakas and Kushans.

1.2 **The Persian-Georgian Chain: Gurj, Gurjistan, and the Warrior Root:** The most historically productive transmission route for the Gurjar name runs through Persian. The word Gurj and the toponym Gurjistan, Land of the Gurj or Georgia, served as the primary vehicle by which the name of this Caucasian warrior

people entered Arabic, Russian, Mongolian, and the consciousness of the medieval Islamic world. The root traces through a clean philological chain: Old Persian vrkana (land of the wolves) > Parthian wurjan > Middle Persian wirucan > New Persian Gurj / Gurjan. The founder of Tbilisi was known as Gorgasali (warrior's head), preserving the warrior identity embedded in the original Old Persian root.

Even today, the rural populations of both the South Caucasus and northwestern India preserve the name Gurjistan in oral geography, in one case naming their ancient Caucasian homeland, in the other invoking the memory of the Gurjara-Pratihara Empire of western India. Both usages converge on the same identity: the Land of the Gurjars.

Parvez Dewan notes that Persia historically called Georgia Gurjistan, meaning Land of the Gurj / Gujjars, and that similar names such as Gurjar, Gurz, and Jozr appear across Persian, Arabic, and Indian sources. Scholars view this as evidence of a living historical connection rather than mere phonetic coincidence. Dewan further records that a Georgian legend claims King Vakhtang Gorgasali invaded India in the 5th century AD, speculating that this tradition may reflect actual migrations of Khazar and White Hun groups into South Asia during that period.

PART II: **HISTORICAL EVIDENCE ACROSS CIVILIZATIONS**

2.1 **Arabic and Persian Military Historiography** Three of the most authoritative Arab geographers and historians of the medieval Islamic world independently recorded the military supremacy of the Gurjar nation under the Arabicized designation Al-Jurz or Jurz: Al-Masudi, in his celebrated work Muruj adh-Dhahab (Meadows of Gold); Sulaiman al-Tajir, in Silsilat al-Tawarikh (Chain of Chronicles); and Ibn Khordadbeh, in his Kitab al-Masalik wa-l-Mamalik (Book of Roads and Kingdoms).

All three record that the King of Al-Jurz commanded four massive armies deployed in all four cardinal directions of his empire, a quadripartite military structure reflecting centralized command and frontier defense comparable to the imperial systems of the Abbasid Caliphate and Tang China. This is not the administrative organization of a pastoral tribe. It is the architecture of a mature imperial state.

Al-Jurz in these sources refers to the Gurjara-Pratihara Empire, the Gurjaradesa, which encompassed modern Gujarat and Rajasthan and functioned from the 8th to 11th centuries CE as the paramount military barrier against Arab expansion into the Indian subcontinent. Had the Gurjara-Pratiharas not held the western frontier, the political and religious history of South Asia would have followed an entirely different course.

2.2 <u>Georgian Historical Tradition:</u>Georgian historical scholarship has identified the Gujjars, rendered variously as Gugars, Gurgars, Gowjars, or Gojars, as a great and powerful tribe of the Caucasus. The province of Gugark, located in the historical borderlands between Greater Armenia and Iberian Georgia, preserves the tribal name as a regional toponym, attesting to settled Gurjar presence in the Caucasus prior to the migrations that carried segments of the tribe southward into the Iranian plateau and eastward toward Khorasan and the subcontinent.

Material culture comparisons in agricultural tools, dress patterns, and the use of bullock carts have been noted by ethnographers connecting Georgian tribal communities to their Indian Gujjar counterparts. The Gujjar surname Kurashvili and the historical figure of General Gujar Kurashvili preserve the Gujar name within the Kartvelian tradition to this day. The Armenian exonym for Georgia, Vrastan, derived from Virk, represents the intermediate phonological stage between Old Persian vrkana and the fully formed Indian Gurjar. Armenian is, in this sense, a witness language to the entire philological transformation.

Modern regional and cultural scholarship continues to expand upon these findings. Prominent researchers and historians such

as Dr. Javaid Rahi, Qamar Rabbani, Dr. Ashok Harsana, and Najima Mushtaq have consistently endorsed and documented these linkages, validating the trajectory of the Gujjar tribe from their Caucasian-Khazar homeland down through the geographic corridors of South Asia.

Parvez Dewan cites Georgian scholars Prof. Chogoshvili and Prof. Levan Maruashvili, who independently observed similarities between Georgians and Gujjars and actively encouraged further comparative research into possible historical connections. Dewan's own comparative study of customs draws further parallels between Gujjar and Central Asian peoples in hairstyles, nomadic traditions, jewelry, head coverings, herding practices, and the use of dogs and ponies, similarities he regards as deserving serious scholarly investigation.

Furthermore, Dewan and contemporary local scholars firmly reject the popular, yet historically revisionist, claim that Muslim Gujjars merely originated when Rajputs converted to Islam after defeat by Aurangzeb. The historical record firmly establishes that both Hindu and Muslim Gujjars existed as distinct, highly organized entities centuries before Aurangzeb's era.

2.3 **Chinese Records**: Xuanzang and the Kingdom of Kiu-che-lo
The Chinese Buddhist pilgrim Xuanzang, traveling through the Indian subcontinent in 640-641 CE, described two distinct kingdoms in western India: Su-la-cha (identified with Saurashtra) and Kiu-che-lo, identified with Gurjara. He recorded that the Gurjaras ruled a rich and populous kingdom with its capital at Bhinmal (rendered as Pilo-mo-lo in Chinese). The transcription Kiu-che-lo is a faithful phonetic rendering of Gur-ja-ra in the Tang dynasty phonological system, confirming the existence and prominence of the Gurjara kingdom at precisely the moment when Arab armies were beginning their penetration of the Iranian plateau.

Parvez Dewan independently identifies Xuanzang's account as among the earliest clear references to Gujjars in the historical record, alongside Banabhatta's Harshacharita of the 6th-7th

century AD and later references to Gurjar Desh in Indian literature.

Dewan places the first historically documented Gujjar kingdom at Bhinmal (Shrimal) in Rajasthan around the 5th century AD, which is consistent with Xuanzang's testimony, noting that Gujjars subsequently expanded across northwestern India and into the Himalayan regions.

2.4 **The Kurdish Highland Corridor**: Zagros as Migration Route
The Kurdish highlands of the Zagros Mountains, Armenia, and the Caucasus preserve the Gurj/Gojar root in a density of place names, tribal designations, and landscape geography unmatched in any other region of the world.

The following toponyms collectively document the Gurjar migration corridor from the Caucasus through the Iranian plateau toward Khorasan:

The Gojar Region, Sulaymaniyah Governorate, Iraqi Kurdistan: A direct geographic memory of the Gojar warrior tribe that inhabited or passed through this mountain corridor, bordered by Iranian Kurdistan to the east.

Shakh-e-Gujjar: "Peak of the Gujjar," a toponym in the Zagros region indicating historical identification with Gurjar tribal presence, pastureland, or a warrior outpost.

Bijar, Kurdistan Province, Iran: Elevation 1,940 metres, known as the "Roof of Iran." Its oldest structure is Qam Cheqay Castle, dating from the Medes and Sassanids (200 BC to 500 AD). The root Bij/Bej in Kurdish and ancient Iranian dialects carries the meaning of warriors or "the brave ones." Bijar lies on the ancient road from Hamadan to Tabriz, linking the Zagros highlands to the Caucasus.

Gojar Road: A named route through the Zagros Mountains preserving the tribal name as a literal migration pathway. This corridor connects the Sulaymaniyah highlands southwestward through Iranian Kurdistan, passing near Bijar, and linking to

the Khorasan routes toward the Indian subcontinent, a migration pathway active after 1500 BC.

This topographic record is confirmed by Parvez Dewan's reconstruction of the Gujjar migration route, which traces movement from Georgia through Central Asia, Iraq, Iran, Afghanistan, and Baluchistan before reaching Gujarat. Dewan presents numerous place names containing Gujar, Gurjar, or Gujran along this corridor as evidence of successive Gujjar settlements, each preserving the tribal name in the landscape as the migration advanced eastward toward the subcontinent.

2.5 **The Mitanni Connection: King Kirta and the Dasharatha Lineage:** The heartland of ancient Media coincides almost precisely with Greater Kurdistan, the central and northern Zagros Mountains. In this region, the Mitanni kingdom was established by King Kirta Gojar. The Sanskrit name Dasharatha, known from the Ramayana as the father of Rama, appears in the Mitanni cuneiform archives as Dashratta or Tushratta, the name of a Mitanni king who corresponded with Pharaoh Amenhotep III of Egypt. This philological identification means that the Ramayana's Dasharatha was a descendant of King Kirta of the Mitanni Empire, linking the Gurjar warrior lineage to the Indo-Aryan royal traditions of both the Zagros highlands and the Indian subcontinent.

Cyaxares, the great Median king who destroyed Assyria in 612 BC, is identified in this research tradition as a descendant of King Kirta and Dasharatha.

Before Cyaxares, the Medes were a loose tribal confederation. Cyaxares reorganized his forces into specialized units of spearmen, archers, and cavalry, a military rationalization that mirrors the quadripartite army structure later attributed to the Gurjara-Pratihara king by al-Masudi and Ibn Khordadbeh. The Assyrian royal annals use the term Gutians for populations now recognized as Hurrians, Medes, or Mannaeans, the same geographic zone in which Gojar, Shakh-e-Gujjar, Bijar, and Gojar Road survive as toponyms today.

PART III: **THE TWELVE-LANGUAGE ETYMOLOGICAL RECORD TURKIC: CENTRAL ASIAN WARRIOR**

ETYMOLOGYForm: Gocer / Gezer / Konar-Gocer Meaning: Wandering / Nomadic Warrior Significance:

The Taryat Inscriptions of 8th-century Mongolia attest Konar-Gocer as a compound designation for the warrior Gujjar tribe. The phonetic transformation of Gocer into Gojar follows the regular orthographic substitution of Turkish c (/dj/) with English j. The Khazar parallel, from the same Turkic root Gezer, places the Gurjar name within the broader family of Caspian nomadic warrior peoples whose empires shaped the medieval world from Hungary to Khorasan. Parvez Dewan's identification of the Gujjars with the Khazars, supported by multiple historians in his survey, gives this Turkic etymological channel its fullest historical depth.

Georgian / Kartvelian: Form: Sakartvelo / Gurjistan (exonym) / Gugark Meaning: The Georgians' self-name; the world's name for their land and tribe

Significance: Georgian sources identify the Gugars as a great and powerful tribe of the Caucasus. The province of Gugark preserves the tribal name in the landscape itself. Cultural parallels in material culture, such as bullock carts, dress, and agricultural practice, link Georgian tribal communities to their Indian Gujjar counterparts across the millennia of separation. The surname Kurashvili and the figure of General Gujar Kurashvili preserve the Gujar name in living Georgian tradition. Georgian scholars Prof. Chogoshvili and Prof. Levan Maruashvili have observed these similarities directly and called for further comparative research.

Persian: Form: Gurj / Gurji / Gurjistan
Meaning: Land of the Gurj, Persia's name for Georgia and the Gurjar people.
Significance: Persian served as the primary medium through which the Gurjar name entered the Islamic historical tradition. Gurjistan in Persian means Georgia, and Gurji means a Georgian person. The phonetic identity between Gurji and Gurjar is near-perfect. It was through this Persian channel that al-Masudi, Ibn Khordadbeh, and Yaqut al-Hamawi transmitted the name and reputation of the Gurjar warrior nation to the

Arabic-reading world. Persian oral traditions record that the tribe applied the Persian word for Georgians (Gurjis) as a self-designation upon migrating to the Indian subcontinent.

Parvez Dewan notes that similar names such as Gurjar, Gurz, and Jozr appear across Persian, Arabic, and Indian sources, which scholars view as evidence of a living historical connection.

Greek / Anatolian: Form: Iberia (Caucasia) / Iberoi
Meaning: The Greek name for the Caucasian homeland of the Gurjar/Georgian people

Significance: The Old Persian root vrkana enters Old Armenian as Virk, from which Ancient Greek derived Iberia, entering Latin as Hiberia. Byzantine Greek sources refer to the warrior Caucasian peoples generically as Iberoi. The warrior identity embedded in the root, vrk meaning wolf, connects the Greek Iberia, the Old Persian vrkana, and ultimately the Gurjar of India through a shared martial and geographic identity.

Kurdish: Form: Goran / Gurj / Gojar. Meaning: Warrior / Highland People: Significance: Kurdish oral and linguistic traditions preserve the Gurj- root as a designation for fierce mountain warriors. The Kurdish highlands of Anatolia and the Zagros Mountains served as the principal passage zone through which Caucasian tribes bearing the Gurj- identity migrated southward and eastward. Medieval Kurdish and Persian sources used Gurj interchangeably when referring to fierce Caucasian warrior groups. The geographic density of Gojar, Shakh-e-Gujjar, Bijar, and Gojar Road in the Kurdish Zagros constitutes the most concentrated surviving topographic record of Gurjar migration anywhere in the world.

Arabic: Form: Jurjan / Jurz / Jurzan. Meaning: Arabicized form of Persian Gurj, used for Georgia and the warrior peoples of that region. Significance: The Arabic transmission of the Gurjar name runs through Jurz (the Gurjara-Pratihara Empire) and Jurjan (the Caspian coastal region known in Persian as Gorgan, from Old Persian vrkana). Arab geographers of the 9th through 12th centuries, Ibn Khordadbeh, al-Masudi, and Yaqut al-

Hamawi, used Jurjan to refer both to the Caucasian territory and to the fierce warrior peoples of that region. The link between Arabic Jurz and Indic Gurjar has been explicitly noted by Islamic historians tracing tribal genealogies from the Caucasus to the subcontinent.

Chinese: Form: Kiu-che-lo / Ku-che-loMeaning: Phonetic rendering of Gurjara, Country of the Gujars. Significance: Xuanzang's 640-641 CE account identifies Kiu-che-lo with the Gurjara kingdom, its capital at Bhinmal, as a rich and populous state. The Chinese transcription faithfully preserves the three syllables of Gur-ja-ra in the Tang dynasty phonological system. This contemporaneous Chinese record, independent of the Arabic and Sanskrit traditions, confirms the existence and vitality of the Gurjara kingdom at the precise moment of the first Arab invasions of the Iranian plateau, providing external corroboration of the military importance assigned to the Gurjaras by Arab historians. Parvez Dewan independently cites Xuanzang's account as one of the earliest and most reliable historical references to Gujjar presence in India.

Russian / Slavic: Form: Gruziya / Mongolian Gurj; Meaning: Land of the Gurj / Gujjars or Georgian people
Significance: The Russian exonym Gruziya derives from Persian Gurjestan, itself from Gurj. The phonological chain Old Persian vrkana > Parthian wurjan > Middle Persian wirucan > New Persian Gurj > Russian Gruziya demonstrates a continuous, historically documented transmission. Mongolian Gurj follows the same Persian source. The convergence of Russian, Slavic, and Mongolian exonyms for Georgia upon the same Persian Gurj root confirms that the Gurjar name was the internationally recognized designation for this Caucasian warrior people across the medieval world.

Sanskrit: Form: Gurjara / Gurjar . Meaning: Destroyer of Enemies / Supreme Warrior. Significance: The Sanskrit Shakabda dictionary (1181 CE) defines Gurjar as Gur (enemy) + Jar/Ujar (destroyer). The older form Gurtar (Supreme Warrior), preserved in the Ramayana as the title of Dasharatha's royal guards, undergoes regular Prakritic lenition to produce Gurjar.

Indian historical records show that both Brahmana and Kshatriya communities were united under the name Gurjara, which functioned as a janapada (a territorial demonym) for different tribes, clans, and varnas of Gurjaradesa. The Sanskrit tradition preserves the warrior etymology most explicitly and with the greatest lexicographic precision.

Latin / Italian: Form: Georgia / Jorgia Meaning: Western Europeanization of the Persian/Arabic Gurj Significance: The first appearance of the name Georgia in written Latin occurs on the mappa mundi of Pietro Vesconte, dated 1320 AD, originally spelled with an initial J as Jorgia. The name derived not from Saint George but from Gurjistan. Crusader Europeans heard the Persian name, associated its sound with the familiar Christian name George, and rationalized it accordingly. The founder of Tbilisi, Vakhtang Gorgasali, bore a name meaning "warrior's head," directly preserving the Old Persian vrkana wolf root that underlies the entire etymological chain from Gurj to Gurjar to Georgia.

Armenian: Form: Vrastan / Virk. Meaning: Intermediate phonological witness between Old Persian vrkana and Indian Gurjar; Significance: Armenian names for Georgia include Vrastan and the older form Virk, derived from the same Old Persian vrkana root. The Armenian V/W to G shift, which is the initial consonant softening documented across Iranian languages, places Armenian at precisely the intermediate phonological stage between Old Persian vrkana and the fully formed Gurjar. Armenian is thus the witness language of the entire etymological chain, preserving the fossil phonology that links the wolf-lands of Old Persia to the warrior nation of the Indian plains.

THE MOST GEOGRAPHICALLY DENSE: KURDISH HIGHLAND TOPONYMY

Form: **Gojar Region / Shakh-e-Gujjar / Bijar / Gojar Road / Moqaddam Region;** Meaning: Highland Warrior People, preserved in landscape geography
Significance:

The Gojar Region preserves the Gurjar name with the unique geographic density found in the Kurdish Zagros highlands. The Gojar Region of Sulaymaniyah preserves it as an administrative and ancient tribal toponym. **Shakh-e-Gujjar** preserves it in mountain nomenclature. **Bijar preserves the warrior ro**ot Bijjar at an elevation of 1,940 metres, the site of ancient Mede and Sassanid fortifications. **Gojar Road preserves** it as a named migration corridor. **The Moqaddam Region of northwestern Iran** preserves it at the intersection of Kurdish and Caucasian tribal identities. This concentration of toponyms in a single highland corridor is the cartographic signature of a great warrior migration.

Parvez Dewan's reconstruction of the Gujjar migration route from Georgia through Iraq, Iran, and Afghanistan to Gujarat passes directly through this corridor, and the place names containing Gujar and Gurjar that he documents along the route are living proof of that passage.

CONCLUSION: A CONVERGENCE ACROSS THREE CONTINENTS

The etymological origin of Gurjar or Gujjar is not reducible to any single linguistic tradition. It is a convergence, a point at which twelve distinct language systems, spanning three continents and four millennia, arrive independently at the same referent: a warrior people from the Caucasus-Caspian-Central Asian region who migrated to the Indian subcontinent and left their name inscribed in the landscape, literature, and lexicons of every civilization they touched.

The Turkic Gocer/Khazar, Persian Gurj, Georgian Kartveli/Gugark, Greek Iberia, Kurdish Goran, Arabic Jurjan, Chinese Kiu-che-lo, Russian Gruziya, Sanskrit Gurjara, Latin Georgia, and Armenian Virk are not competing etymologies. They are twelve windows into the same historical reality: a people whose warrior identity was so pronounced, so geographically extensive, and so historically durable that it survived every translation, every phonological shift, and every political transformation through which the ancient world passed.

The Gurjara-Pratihara Empire was not an anomaly. It was the culmination, the Indian expression of a warrior tradition that had already named the Caucasus, shaped the Median confederation, passed through the Zagros highlands, and left its signature on the roads, peaks, and fortresses of Kurdistan before it reached the plains of Rajasthan and Gujarat. The Gurjar nation did not merely pass through history. It made it.

Parvez Dewan, surveying this same history from the perspective of Indian communities tracing their ancestry to Georgia, reaches a parallel conclusion: the Georgian-Khazar origin theory is not a marginal curiosity but a serious historical hypothesis supported by linguistic, cultural, material, and geographic evidence across multiple disciplines. He calls for comparative studies of material culture, livestock breeds, dress and ornaments, migration routes, historical records, and linguistic and archaeological evidence to carry this research forward. That agenda, fortified by both classical historical surveys and contemporary ethnic scholarship, constitutes the foundation upon which the next chapter of Gujjar historical scholarship must be built.